

The Ansgar Lutheran

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Number 32

What Is Propping You?

Frances Bowman

our back yard we have an apple which bears such a heavy load apples every other year that we to hunt around for some wooden s for the heaviest limbs in order ave them from breaking under weight.

has often occurred to me that e are not too different from the e tree; we usually have to have props to hold us up when the ens of life become too heavy for carry without help. Life is often much for us, and we would stag-nd fall beneath the heaviness e if it were not for our props.

r we cannot always stand alone. n it is some other human being becomes a prop to us. In in- it is our mothers, in later child- our fathers, brothers, and sisters into the picture, until in matur- our marriage partner often be- s our most constant and steady

These important people in our hold us steady, give us support. t people are not our only form prop. Any of our activities, our ts, our material things can serve op us up also if we choose to use in this way. Any possession that own can be used to prop us, to er up our morale, to keep us ng our chins up. Any small t that I have, I have the privilege ing to prop myself, to reinforce lf at my points of strain or weak-

re is Mary, who keeps her house bed, polished, and shining. What e meaning of the gleaming win- the spotless floors? In this case, represent props, vital to Mary's e of worthwhileness. Remove e and we have a distraught Mary, e feels somehow that dirty win- reflect a dirty, unworthy Mary. e polishes and cleans in a kind enzy and desperation, for she clean in order to feel adequate.

She must be propped up by a clean house in order to live happily.

Jean props herself up with clothes—clothes that are "just a little more expensive" than those of her friends, a little more colorful and daring. "Try to keep with Jean in clothes and she'll outdo you every time," says one of her friends. Of course, Jean will "outdo" her friends. "Outdoing" is her prop. Clothes "just as nice as anyone else's" would not be a strong enough prop for Jean. Only clothes "a little better than" can prop her. They are a veritable life line. Without them she would be dreadfully lost, a person wounded too deeply for her own good or overcome by her inferiority feelings.

Bill Downs has his regular job and a couple extra ones on the side. His wife Betty is working part time too. "We couldn't live without the money I earn," Betty convincingly tries to tell her friends. Yet the neighbors have noticed that a lot of new furniture has been unloaded at the Downs' in the past year. Betty and Bill are propping themselves up with new furniture, but the prop is heavy and hard to manage; the payments are high.

Betty insists, "We have to have these things," and she is partly right, for people usually do the things they feel they must do. It is as though Betty feels that in order to be "as good as" her friends, whom she feels are better educated than she, she must be "better than they" in furnishing her home. Many people cannot bear the pain of being a person "lower than." So they, like Betty, attempt to be "higher than" their friends in other ways.

Who are we to judge, to say that Betty does not need her prop, furniture? Perhaps she needs it as much as Bill the big car he drives.

"I wouldn't have one of those little

Ask yourself what it is that you need to bolster your morale or help you over the moments of stress and strain

cars for anything," brags Bill. But underneath the braggart is a male human being who is unconsciously afraid that he may still be a little boy instead of a man. So he needs to own something strong and powerful and big to prove to himself and the world that he is a real man. Take Bill's big car away and give him a smaller one and Bill will have to look around for another prop. For he desperately needs the reassurance that he is a man. Perhaps a better prop for Bill, instead of his big car, would be a more feminine wife, Betty herself. If Betty could only prop Bill, keep him feeling like a man, by becoming more feminine, more distinctly womanly! But Betty is busy propping herself by trying to be like a man. She feels that manlike activities are somehow finer than womanly ones; so she uses her job, as well as her furniture, to prop herself. This prop may hold her up temporarily, but it pulls Bill down. So Bill has no other alternative but to seek another prop for his masculinity, and the vehicle that he chooses is a typical prop for many an American man—a big new car. Look about you at all the new cars, even among your circle of friends, and try to understand and comprehend the meaning of it all. But "judge not, that ye be not judged."

And so we can go down the list indefinitely, naming hundreds of activities which are propping people. But the crucial question is, What's propping you?

And after you discover what your props really are, what then? Will you go right on using them, keep right on propping yourself? Or can you get along without them sometimes, some places, with some people. Do you take certain props to one social occasion, and a different set of props when you enter another kind of social group?

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News and Notes

DIAMOND WEDDING

Laurens, N. Y. St. Matthew's Lutheran Church celebrated for Pastor emeritus and Mrs. Chr. Christensen Sunday July 21. It was the diamond wedding day of the couple. Pastor Christensen was the second pastor of the congregation, and after serving other places he moved back to live at Laurens. The Christensens live with their youngest daughter Erna in Hartsdale, N. Y. in the winter but they spend the summers at Laurens. The Rev. C. C. Kloth spoke to the couple during the program. Their son, Ansfred Christensen, thanked the friends in behalf of their parents. Rev. Christensen surprised the audience by getting up and making some remarks. He is 84.

There was a service in the morning with Holy Communion before the festive program.

The Rev. and Mrs. Kloth, who are serving St. Matthew's Church, will retire and move to Falmouth, Maine on Labor Day. Pastor Kloth has served our church for 59 years. He is now 82.

Mr. and Mrs. Donald Wahlgren and children, missionaries to Sudan, arrived home on furlough July 29. We understand that Mr. Wahlgren will attend Trinity Seminary this fall.

Denmark, Wis. Rev. Harry Thomsen Pastor. A faithful member of Our Saviors Lutheran Church, Mrs. Sophie Nelson, passed away suddenly on the morning of June 16th, 1957 at her home. She had prepared her offering envelope and had it in her purse ready to go to church but the Lord called her before the church bell rang at 10:15. She was born June 22nd, 1877 and would have been 80 years the following Saturday. Although she has been handicapped for several years and had to walk with a cane she never missed a ladies aid or a church service. Her husband preceded her in death in 1919. She is survived by three sons and four daughters, namely Howard, Hilbert and Leonard, Mrs. Emil Johnson, Mrs. Robt. Weber, Mrs. P. E. Minderhaut and Mrs. Ruth Hofer, 17 grandchildren and 13 great-grandchildren.

A LETTER

The Lord's Supper

There was a question in the July 15 Editorials of the A. L. concerning the Holy Communion. "Should there be some explanation or some Scripture passages brought up to make us meditate during the 20 minutes we may be sitting quietly during the Lord's Supper?" Yes, we feel that this is very important. Years ago the ministers gave a special short communion sermon, just before we took part in the Lord's Supper. Why this has disappeared, we cannot understand, but it would be good to get it restored again. We need time and again to be reminded about the death of our Lord Jesus Christ and why He instituted the Holy Communion. If we are true Christians, it is a most joyful event.

May I thank you for the article "Alcoholism and the Church" by Lyle Paulsen. We know that many church members look down on these poor people who are bound by drink. They do need love and understanding and we must admire the men who work in Rescue Missions trying to help these people and lead them to the Lord Jesus Christ. Let us not judge but pray for these unfortunate people, for by judging or giving them the cold shoulder, we push them farther down in the gutter and farther away from the Savior. We hope that everybody read that article in your paper of July 15.

Mrs. M. K. Jensen

U. S. DOES NOT FORMALLY RECOGNIZE VATICAN, OFFICIAL SAYS

WASHINGTON, D. C.—A State Department official said here that "the United States has never extended formal recognition to the State of Vatican City or its government."

He said that to speak of U. S. recognition of the Vatican "is true only in the sense of recognition of the fact, acknowledged by all leading authorities in international law, that the State of Vatican City is a sovereign state which became a formal member of the family of nations by virtue of the Lateran Treaty of 1929."

Loftus E. Becker, legal adviser to the State Department, replied in a 1,000 word letter to a query by Protestants and Other Americans for Separation of Church and State on the legal status of the Vatican as a political state, and the service of American bishops in the Vatican diplomatic service.

Mr. Becker stated that the Vatican by virtue of the Lateran Treaty retained membership in the family of nations," and said it would be difficult to classify it, along with Liechtenstein and Monaco, as "very small fully sovereign states."

However, the United States has never given "formal recognition" to the Vatican, Mr. Becker emphasized.

MINISTER DROWNS AT BAPTISMAL SERVICE

The estate of a Washington minister who drowned while conducting baptism service in the Potomac River has brought suit for \$100,000 damages against the Norfolk (Va.) Dredging Company.

Elder William Henry Morgans, pastor of the Church of Good Shepherd, led his congregation to the river bank for baptism Sunday July 28, 1956. As he waded into the water to hip depth the minister suddenly disappeared from sight. It was not until a rescue party failed to find him that it was known he had drowned.

According to the suit, the Norfolk company had been dredging a 12 foot deep channel for an underwater runway to the U. S. Naval Air Station at Anacostia River nearby. The suit alleges that the company was negligent in failing to post warning signs and that the congregation had conducted previous baptism rites on the site without danger.

ATTENTION WOMEN OF THE CHURCH

Copies of the Synodical WMSW Annual Report for 1956-1957 are now in circulation. Each District Precentor was sent copies to distribute to the societies in her District. They should be received soon.

There are 130 remaining copies if you wish to have one, write Lutheran Publishing House. The copies are being handled by Margaret A. Miller, Synodical W.M.S. Field Secretary.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, and address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1947 at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Editorials and Comments

Young People on the Church Councils

A suggestion from the youth convention of some Lutheran young people at Missoula, Mont., that young people should be advisory members on the local church councils may be worth considering. If sensible young people of 16-19 sat in on the council meetings, they might be able to give the view point of youth, and they could also take back to the young people the work of the council.

In view of the fact that young people get married so much earlier than they did only a few years ago, it might even be good to have one or two very young men on the council, men between the age of 20-25. It would be good for the pastor and also for the other members of the council. Perhaps some of the council members of 40 years of age are already rather stale and conservative in their outlook.

The church is here to serve, and in order to serve it we must know the people it is to serve.

Such arrangements as suggested above may do much more good for all young people, than a great deal of the promotional ideas that often come to the pastors and the leagues. Even though they are well intentioned, they cannot really give that inspiration which the young member must get, as he hears the gospel and decides to serve God, right where he is.

Perhaps some of our readers may want to comment on the above suggestions.

Churches Should Plan Now

Now is the time to plan for the fall and winter work of the congregation. The summer is over before we know it. These last weeks of August are a good time for all committees to meet and review the work that must be done. Too often congregations get into September without having made any plans, and then it takes a long time to catch up.

If the congregation is very organized now, some say it is over organized. If the organizations are to be of much kingdom help, they must have very definite plans for the months ahead.

The summer is the time to make the plans for the coming year. The pastor will sit down and re-think his message and then he will call the executives of the churches and organizations and they will make enthusiastic plans.

Preaching That Ain't Paid For

Now is the time of the year when church treasurers are worried about their bank balance. Too many slow down their pledge paying during the hot summer months. For this reason we think this little item will be of interest:

A business man in a Southern city who writes for a number of newspapers summed it up this way.

He said, "If I allow my payments to the church to stop for four or more Sundays, I begin to question the ability of the men in the front pews.

I permit my payments to get three months in arrears. I find fault with the preacher.

It all brings to mind the saying of an old Deacon, "Preaching that ain't paid for don't sound good."

FALSE PROPHETS

These are the optimistic days for the church. People are happy that many join the churches and that the attendance is good. There are many who think that all this religious activity is very genuine, and that we have no reason to worry. The radio and the TV and the press are all interested in religion. When an editor puts a question mark to some of it, it may not be well taken. After all, let us be happy and enjoy it as long as we have such times.

But is there not a possibility that we are too superficial? It made us think of the false prophet Hananiah in the Book of Jeremiah chapter 28. This was about 597 B. C. when the Babylonians had conquered Judah and had brought a number of the best people to Babylon and also the vessels of the temple. Hananiah said to Jeremiah and to the priests and all the people that within two years God would bring all the vessels back to the Lord's house that Nebuchadnezzar had taken away.

Jeremiah answered Hananiah and all the people, "Amen; the Lord do so!" He naturally wished this with all his heart. He also wanted to be optimistic. But he was compelled to say the opposite. He said that Hananiah was a false prophet and that the Lord had not sent him. He said to Hananiah, "Thou makest the people trust in a lie." It may well be that Hananiah was honest to himself. But false prophets make predictions of their own wishes, not under the influence of the Spirit of God.

Jeremiah was right. Some 12 years later the Babylonians came again and took the rest of the people to Babylon. It took some 70 years before the exile was over, and not two years as the false prophet said.

It must have been hard for Jeremiah to oppose Hananiah. For people would rather believe the optimistic report than the pessimistic one.

What gave Jeremiah the clear vision? It was given to him by God. Jeremiah, as he saw the behavior of the people and meditated on the Word of God, arrived at the true conclusion.

We in the Western world are optimistic. We live so much better than they do in communist lands. Our standard of living is higher. But the observation in Europe is that the churches in the communist lands are filled, while the interest in religion is very poor in the democratic countries. In that respect America is far ahead of democratic Europe. Why is that? We are not able to give a good answer to our own question. We can only be happy that there is much religious interest in our midst. We are happy for the lay interest. But we worry about the great lack of Christian knowledge on the part of many good church members. They do not read their Bibles. It is wonderful what the Holy Spirit can do with the little knowledge we have, but it places a deep responsibility on us that we do everything possible to deepen the life of the many people who come to our churches today.

We fear that if the life is not deepened the present religious revival may soon die. It will have too poor a foundation.

Are we too pessimistic?

Church News from here and there

SPECIAL PROGRAM ARRANGED FOR ASSEMBLY VISITORS

"Is there any evidence to show that the influence of the Christian church is growing?"

"Is the church an effective force in molding the political and economic life of the United States or any other nation?"

"How can the message of the Gospel be effectively communicated in this age without the use of outdated 'religious language' and cliches?"

As a step towards answering these and similar questions basic to the work of the Christian churches in the modern era, top Lutheran leaders from all over the world will participate in a series of four panel discussions for the thousands of visitors expected to attend the Third Assembly of the Lutheran World Federation at Minneapolis, August 15-25.

Designed especially as a means of giving lay people an insight into the philosophy behind statements and actions of the Assembly's 250 delegates, the "visitors program" will cover a wide range of basic issues under discussion in formal plenary sessions.

Dr. E. Clifford Nelson, Assembly director, said the sessions will stress "no holds barred" discussions unhindered by the customary restraint of more formal deliberations.

"They will be purposefully question-provoking and even controversial," he added. "It is felt that the issues present in the subjects themselves ought to be made clear to the listeners and that difficult or embarrassing elements ought not to be avoided.

"The fundamental concern is that Christians may be guided and helped in the midst of today's tremendously complex situations."

The Assembly official noted that in

addition to delegates and 425 official visitors thousands of non-official visitors are expected to attend the international gathering, which will be the most widely representative Lutheran church meeting ever held in the United States.

Dr. Nelson said that like the public events the four "visitors programs" are free and open to the general public. Sessions will be held from three to five p.m. on August 17, 19, 20, and 21.

Discussion groups to be held concurrently are restricted to delegates and official visitors. Plenary sessions are open to the public but tickets must be purchased in advance).

Topics and speakers for the visitors program are:

August 17 — Church and State

Moderator: Dr. Joseph L. Knutson, president of Concordia College, Moorhead, Minn.

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church of Germany and Bishop of Berlin-Brandenburg.

Mr. Kristian Hansson, director general of the Ministry of the Church and Education of the Church of Norway.

Dr. G. Elson Ruff, Philadelphia, Pa., editor of "The Lutheran," weekly news magazine of the United Lutheran Church in America.

August 19 — Confronting Man With the Gospel

Moderator: Mr. Sam Edwins, Minneapolis, director of the Department of Stewardship Education of the Augustana Lutheran Church.

The Rev. Franz Sianipar, Indonesia, a student at Luther Seminary, St. Paul. "The Stewardship of the Gospel in the Batak Church."

Dr. Eberhard Mueller, director of the Evangelical Academy at Bad Boll, Germany, and chairman of the Association of Evangelical Academy Leaders.

Dr. Clarence C. Stoughton, dent of Wittenberg College, Springfield, O. "Stewardship and Cational Life in the American ation."

Dr. Joseph Sittler, professor on erated Theological Faculty of ersity of Chicago. "The Gos the Language of Modern Man."

Bishop Jozsef Szabo of Hun "The Revival Movement in gary."

August 20 — Nationalism and Indigenous Church

Moderator: Dr. Earl S. Erby, York, executive secretary of Board of Foreign Missions of United Lutheran Church in ica.

Mr. M. Anantham Nayudupet, Secretary and chairman of tance committee of the Southhra Lutheran Church, India. Younger Churches and Gment."

Dr. Rolf Syrdal, Minneapolis ecutive secretary of Board of eign Missions of Evangelical L an Church. "The Younger Chu in Relation to the Sending CH es."

The Rev. Gerhard Brennecke lin, Germany, missions direct the Berlin Missionary Sd "The Church and Society."

The Rev. Andrianarijaona, 1 gascar. "The Development of Younger Churches."

August 21 — Inter-Church tionships

Moderator: Dr. Bernhard president of Wartburg Theoll Seminary, Dubuque, Iowa.

Dr. Max Lohe, president of United Evangelical Luth Church in Australia. "Has L anism a Unitive Mission?"

Bishop Gudmund Schioler of Church of Denmark. "A l Church and the Question of Communion."

The Rev. Douglas Makha South Africa, a student at l Seminary, St. Paul. "The Yo Church and Its Confession of F

aroslav Pelikan, professor of Federated Theological Faculty University of Chicago. "Catholic Ecumenical Confessionalism."

A. Visser 't Hooft, Geneva, erland, general secretary of World Council of Churches. Role of the World Council of Churches as a Medium for the Lutheran Church to Confess its Character."

CHURCHMEN TO STUDY EVANGELISM IN AMERICA

Lutheran churchmen—five Swedes and an Australian—have been invited to study evangelism in the United States under the auspices of Church Workers Program sponsored by the Department of World Service of the Lutheran Federation.

Six visitors will attend the Third Assembly in Minneapolis, August 15-25, after which they will embark on a three-month tour of the U. S. as guests of the Lutheran Evangelism Mission of the United Lutheran Church in America.

Study periods are usually for six months and the fields of study range from religious journalism and church administration to stewardship methods and youth work. Over 50 persons have participated in the program or are preparing to do so during this year, including 10 Germans, 10 Americans, eight Swedes, three Danes, three from Norway, three Finns, two Frenchmen and one representative each from Argentina, Brazil, Chile, Japan and Yugoslavia.

Six churchmen who are making the study of evangelism in the United States are:

Friedrich Feller, a German Lutheran engaged in full-time men's work for the Evangelical Lutheran Church of Schleswig-Holstein.

Rev. Heinrich Foerster, pastor of the Evangelical Lutheran Church of Bavaria, Germany, and head of the Department of Religion and Students for Hilfs-

werk, material aid agency of the Evangelical Church in Germany.

The Rev. Leslie Grope, pastor of Highfields Parish in Queensland, Australia, and member of the United Evangelical Lutheran Church of Australia. He is a member of the overseas youth delegation now touring in America.

The Rev. Kristian Kjeldgaard, pastor in Copenhagen, Denmark.

The Rev. Edward Staahlberg, pastor in Grangarde, Sweden.

The Rev. Ringolds Muziks, Latvian representative to the Lutheran Council of Great Britain, and head of the Council's Department of Evangelism.

LUTHER LEAGUERS ASK REPRESENTATION ON CHURCH BOARDS

Delegates to the 17th biennial convention of the International Young People's Lutheran League, youth agency of the Evangelical Lutheran Church, urged at Missoula, Mont. that they be represented on the boards or councils of their local churches.

They adopted a resolution which said "responsibility without authority causes youth rebellion; therefore youth supporting the church should be allowed representation on the church board or church council as advisory members."

To back up this action, the delegates voted that every teen-ager should be a tither—one who gives a definite portion of his income to the work of the church—"and thus get an early start in the stewardship program of his church."

In another resolution the leaguers went on record as believing "that no Christian can be an 'intellectual square' living off comic books."

The delegates called on young people to think seriously of the responsibility of entering into full-time service of the church at home and on the foreign mission fields.

They also resolved that "we, as Christians of the world, take a defi-

nite stand against all forms of government that deny the authority of Jesus Christ."

Earlier, the Rev. Oscar A. Anderson of Moorhead, Minn., former youth director of the Evangelical Lutheran Church, told the delegates that foremost in their lives should be helpfulness to others and "obedience to the commands of Christ in all areas of living."

He cited the Purdue poll on the American teen-ager which showed that most youth are bothered by the fact that they do not "live up to their religion."

"The only answer to this," he said, "is to know that the Lord loves you no matter what you lack."

Mr. Anderson also told the youths that "it is Christianity not communism that has real power and Christians must continue to prove their genuine concern for the poor—economically, socially, educationally."

SAYS 100,000 MORE CHURCHES NEEDED BY 1975

A Southwide Methodist Missionary Conference at Lake Junaluska, N. C. was told that at the present rate of population increase 100,000 additional churches will be needed in the United States by 1975.

Dr. H. L. Johns of New York, director of the Methodist Board of Mission's church extension program in nine Southeastern states, said his denomination itself in the next eight years will need to add 3,500 new congregations and "we must plan now for future expansion at the rate of at least one new church a day."

40 MINISTERS PROTEST DANCING AT CHURCH COLLEGES

Forty ministers of the Raleigh Baptist Association signed a statement "deploring and protesting" the recent actions of trustees of Wake Forest College, Winston-Salem, and Meredith College at Raleigh, N. C.

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The Washington Observer

By Gerhard Lenski

SOLVING THE PROBLEM OF CIVIL RIGHTS

This present controversy in Congress over Civil Rights promises to leave some wounds slow to heal. Those favoring the Administration's proposals have done so with a great show of right as though they were the defenders of the down-trodden and oppressed. Those opposing the bill have been outspokenly bitter, charging their opponents with bad motives, prejudice and misunderstanding. So strong is the feeling that, whatever bill is passed, no real agreement is likely to be reached. Senator Eastland of Mississippi declares "forced integration by bayonet" is being threatened. Senator McClellan of Arkansas says the bill as proposed "rests upon deception" and that it "amounts to despotism, naked and ugly." Senator Byrd of Virginia blames the whole misunderstanding on the Chief Justice of the Supreme Court, declaring the latter "has done and is doing more to destroy the form of government we have in this country than has any Chief Justice in the history of the United States."

The major points in the bill are not too difficult for the average citizen to grasp. It is proposed to establish a Federal Civil Rights Commission equipped with subpoena powers compelling witnesses to testify and to produce records, all this for the purpose of correcting illegal racial discrimination. Authority is to be given the Department of Justice to act in cases where civil rights are violated—such as the right to vote or to attend an integrated school. Violators are to be fined or imprisoned by Federal Judges without jury trial. To many who have never been confronted with the racial problem these proposals do not appear revolutionary. To many in the South,

however, they are regarded as a rude interference in state affairs, a crude effort on the part of outsiders and "do-gooders" to impose ideas upon people who are perfectly capable of managing their own affairs.

As the unpleasant echoes of angry debate continue to be heard with no satisfying solution in sight, it should become more clear to Christian minded people than ever before how important the part is that they are called upon to play in matters of this kind. Who, more than the Christian citizen, should be concerned to see that the colored man is accorded his rights as a citizen? Who, more than the Christian citizen, should hold himself in check in such a time as this, avoiding bitterness and strife and trying with all patience and love to find the working formula for a peaceful settlement?

A majority vote forcing a Civil Rights bill upon an unwilling and unconvinced Southland will not solve the present problem. One procedure alone will solve it—a majority of our American people bowing in prayer before Almighty God and humbly asking: "Lord, what wilt Thou have us to do?"

A DOCTOR PLEADS FOR HIS PAYING PATIENTS

A prominent Washington physician, setting out to answer the charge that doctor's bills are too high, finds himself on the other side of the fence. He writes as follows in the *Washington Post*:

"President Eisenhower and members of his Cabinet are provided with the best of care at token cost. Congressmen, veterans, members of our armed forces, high officials, all have access to free or token-cost healing if taken ill. The indigent have theoretical access to free hos-

pitalization when stricken. What happens to the poor devil is not indigent, not a President, a Cabinet member, Congressman, a member of the armed forces, his solvency is wrecked by catastrophic illness? This exploited payer provides free or token healing for a host of privileged riders. Yet in his own hour of need he is sternly reminded of the dangers of socialized medicine. He is warned that what will not cost the President, his cabinet, Congress, veterans, the indigent, very easily would corrupt those who pay the bill. But the bank-taxpayer will continue to say: "Doctor, when are you going to do something to help us pay our part of the President's, Congress' and the rest?"

Our good doctor has not oversimplified the case in our half. Certainly we cannot expect the medical profession to carry the whole or even the most of the burden of our nation's sickness expense. Even so, this particular doctor has a point. The average taxpayer is the one whom sickness hits the hardest. He pays both himself and a host of others for socialized medicine or something of the sort is not to come, it will be in order for this taxpayer and the doctor to get together in some more satisfactory arrangement than now exists. If the problem be tackled in a Christian spirit and the prospect of medical costs can be kept from being the "catastrophic" things now so often are.

HOW SAFE IS YOUR SOCIAL SECURITY?

Fears have been expressed that the Nation's Social Security program is not financially sound. Those distressed with such fears, in a recent report of the Secretary of Health, Education and Welfare, Marion Folsom, should be comforted. Secretary Folsom declared the program rests on "a very solid basis." At this particular time the outgo does exceed income, but

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Joint Union

Committee

Assails Bugs

By Edward W. Schramm

A meeting held on the campus of St. Olaf College, Northfield, July 10-12, the Joint Union Committee* made more progress in attacking the "bugs" that remain in the documents underlying the organization of The American Lutheran Church than this section of Minnesota is making in eliminating mosquitoes.

At the 1956 conventions of the Lutheran Churches the JUC has been dealing with questions referred to those conventions and with questions of the joint boards on details of the operation of the new Church. Despite some mosquito biting, which was more than offset by the hospitality of St. Olaf College, the 27-member Joint Union Committee disposed at its recent meeting of the remaining major items that had been referred to it. These centered in the authorization of the operations of the Board of Trustees of TALC and in the financing and the control of its operations.

The Joint Union Committee consists of the fellowship committees of the Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the American Lutheran Church, all of which are officially committed to unite in The American Lutheran Church, which will have over two million baptized members.

THE JUC approved the changes in the Constitution and the Bylaws of TALC proposed by the Joint Boards of Trustees. The intent of these changes is to outline with greater clearness the precise powers of the Board of Trustees and in general, to strengthen its authority.

Dr. George S. Schultz, ALC director of Stewardship and Finance, said that, when the Joint Boards of Trustees met on June 28 to make their proposals to the JUC, no vote was necessary on any of the issues discussed. Most of the issues were settled by general agreement, he said.

Most important of the changes which the JUC approved is one that relates to the first paragraph in Section 3 of Article XII of the Constitution of TALC. In the original document this paragraph reads:

"The Board of Trustees shall have charge of the general management and control of the business affairs of The American Lutheran Church not otherwise assigned in the Constitution or Bylaws or by the General Convention."

The JUC approved a proposal from the Joint Boards of Trustees to omit the final portion of this sentence, so that it will read:

"The Board of Trustees shall have charge of the general management and control of the business affairs of The American Lutheran Church."

DURING the discussion of this point a promise was made that somewhere in the union documents will be included that all boards of the new Church are subject to the Constitution, Bylaws, Articles of Union, and Articles of Incorporation of TALC.

Typical also of the more precise spelling out of the powers of the Board of Trustees is the action of the JUC in agreeing to a recommended change in the Bylaws for the new Board of Trustees.

A new paragraph is to be added to the regulations for Fund Raising (under Section 1—Financial Con-

We reported the main events of the last Joint Union Committee meeting three weeks ago. We feel, however, that this article by Dr. Schramm, Editor of the Lutheran Standard, has so many points of interest that we reprint it.

trol) which reads:

"Districts of The American Lutheran Church are authorized to receive funds toward the district budget through district dues or other means only for such items as salary and expense that relate to the operation of the district. The inclusion of benevolence items on the district budget or the appeal for funds to the congregations of the district for other than operational expense must have the approval of the Board of Trustees."

MOST IMPORTANT action taken by the JUC regarding the colleges of The American Lutheran Church was one that deals with appropriations for these institutions. It was agreed to insert in the Articles of Union (page 144, 1956 JUC Report) a new Section 6 on "Appropriations for Educational Institutions."

The intent of the formula for appropriations is to guarantee to each of the colleges of the new Church an annual allocation for each of the first five years that is at least equal to the average appropriation it received for current operations in the eight years ending with 1959 — provided the general economic situation permits it.

"Within any balance remaining," the formula continues, "provision shall be made by the Board of College Education for a fund to be used for contingencies and a fund which shall be distributed according to enrollment on a decreasing scale as enrollments increase over 1,000 students."

The new section ends with a stipulation that "during these five years the Board of College Education shall set up a plan for future appropriations to the colleges and secondary schools."

THE JOINT UNION Committee approved a proposal to insert an additional sentence in the section of the Constitution which deals with ownership of colleges. That sentence reads: "Each educational institution of The American Lutheran Church shall be responsible to The American Lutheran Church."

The paragraph still permits diversified ownership of senior and junior colleges. Full text of the paragraph is as follows:

"Ownership of educational institutions other than the Theological Seminary may be vested in the Church or in the corporations whose membership shall be the same as that of the Church or of segments thereof. Each educational institution of The American Lutheran Church shall be responsible to The American Lutheran Church. Each institution shall be controlled and operated by its own Board of Regents, elected from the membership of the Church and subject to the policies and rules established by the Board of College Education. The teaching and life in these institutions shall be in conformity with the doctrines of The American Lutheran Church."

AMONG OTHER ACTIONS taken by the JUC were these:

By a vote of 10 to 6 it approved a recommendation that the operating expenses of the Board of Pensions in the new Church be paid from the general church budget rather than covered by a portion of the contributions for pensions.

After long discussion and debate it agreed on the text of an amendment in the Bylaws, Part XIV (page 100 in 1956 Report) that deals with the election of superintendents

of institutions of charity. As amended, the section now reads:

"When a superintendent is to be elected for an institution of charity of The American Lutheran Church, irrespective of type of ownership, the board of directors of the institution, with the Board of Charities or its Executive Committee concurring in the nomination or nominations, shall elect."

The JUC decided that Joint Boards of Auxiliary Organizations shall present to the 1958 church conventions proposed constitutions for the respective auxiliaries. The church conventions are to evaluate these constitutions and transmit them to the proper boards of The American Lutheran Church. After these boards have approved them, they are to be submitted to the constituting convention of The American Lutheran Church for adoption.

The whole matter of the organization of the auxiliaries was referred by the JUC to the respective fellowship committees of the uniting Churches for further study and for report to the October meeting of the JUC.

The JUC approved in substance a recommendation of the fellowship committee of the Evangelical Lutheran Church that the Personnel Committee of TALC be placed under the Board of Trustees instead of under the Joint Council, as stipulated in the original documents. The ELC delegation explained that it made this recommendation on the assumption that the JUC would accede to the recommendation made at a joint meeting of district presidents that the Board of Trustees recommend floors and ceilings for the salaries of district presidents in the new Church. Originally, the

ELC delegation had held strongly for keeping the Personnel Committee under the Joint Council (The membership of the Council includes the presidents of the districts.)

Although the JUC spent considerable time discussing the matter of public relations in the new Church, only one definite action was taken regarding it. This was to approve a change in one sentence of the laws covering the duties of the president of the new Church (page 100 in 1956 Report). The sentence amended, provides that the president shall appoint the director to supervise the work of public relations. Other matters pertaining to the scope of public relations were referred to the several fellowship committees for further study and for report to the JUC.

The JUC asked Dr. Henry Schuh, president of the American Lutheran Church, to make a formal presentation of a framed resolution of congratulation to the Evangelical Lutheran Church on the 40th anniversary of its organization. Fredrik A. Schiotz, ELC press representative, requested that the presentation be made to Dr. J. A. Aasgaard, president emeritus of the ELC. Dr. Schuh characterized the occasion as one of "pure joy" as well as one for quiet reflection on 40 years of outstanding history on the part of the Evangelical Lutheran Church in extending the kingdom of God.

The JUC resolved to consider the Long Range Program of Parish Education at its next meeting, September 2-4 at Chicago. It decided to ask the executive secretaries of the respective boards of parish education to be present at this meeting.

OUT OF THE DEPTHS

By Betty C. Stewart

When the heart is heavy, crushed
beneath a load
That mortal strength could never
bear; when all around I see
The jeering and the mockery of
those who ply the goad;

"Out of the depths" of black despair,
O God, I cry to Thee!

O Christ, Thou knowest every depth
of mental agony

The human soul can sound. For
Thou Thyself hast known

Man's inhumanity to man; and yet
Didst give Infinite Love, nor cast
a stone!

O Lord. I thank Thee for the peace

Thou givest when the mind is
led on Thee.

I trust Thee, Lord, to lead me
Thy way,

For "out of the depths" I
Thou answerest me!

—Free Methodist

DIVIDENDS OF KINDNESS

By S. L. Morgan, Sr.

million kindnesses have been shown me in my life, but none perhaps more endearing than this simple one. She is the daughter of a minister and the admirable wife of a seminary student. They have volunteered for service in some foreign country. This simple act of kindness, shared by both, assures me they will succeed, and binds me to them forever in love and gratitude. Yet cost them so little. It takes so little, indeed, to win the eternal gratitude of old people.

I had heard her play the piano at some special services at our church. Twice before she had graciously taken my wife and me the three blocks to our home—simple kindness to two old people. Sunday morning she took us again. Casually I said, "I wish you had time to go and play us a hymn or two." Graciously she and her husband agreed.

Cooks and Serves Dinner

Half-playfully I said, "Now it would be wonderful if you could cook our dinner and eat with us; our Daisy is sick, my wife unwell, and I'm a poor cook." A moment's consultation, and the two agreed; one would drive to their apartment, bring several things, and cook and serve dinner for the four of us. And then stayed well into the afternoon. It turned a bleak, lonely day for two old people into one of the loveliest days of all their lives. As they left I said heartily, "No matter on what continent you spend your lives, know that two old people will be your fast friends forever, and bless you with their last breath and pray God to bless you."

I know nothing truer than what has become one of my favorite sayings, "It takes so little to win the gratitude and love of old people." As one of them I know how old people hunger for more than for the notice and friendship of young people, with their smiles and shining and bright dreams. This one act of friendly kindness from two young people will remain through time and eternity one of our loveliest memories.

And, believe it or not, old people have something of value to give out to young people. Some of them have been my warm friends for years, and have told me I needed them.



THE WEEK AT DANA

your midcontinent college

DANA SENIOR WINS TOP PRIZE IN NATIONAL ESSAY CONTEST



prize — \$500.00 to Miss Marilyn Ward of Dana College, Blair, Nebraska. This was the most thoughtful and best written essay. The very elements that I most despised as a prospective student are now those which I appreciate most."

The Council for Advancement of Small Colleges has just announced that Miss Marilyn Ward, a Dana honors graduate in the Class of 1957, was awarded first prize in a national essay contest sponsored by the Council. Seniors from fifty-three member colleges of the Council were invited in May to submit an essay on the subject "Why I am Glad I attended this College." Entries were received from thirty students attending twelve colleges in nine states. The first prize won by Miss Ward is announced as follows in the CASC Newsletter: "First

The Newsletter carried excerpts from several of the best essays entered. By far the longest excerpt was from the Dana entry, including the following statements: "... From the beginning, Dana grows upon the incoming collegian. Spirit does not have to be of the kind which is evidenced by screaming and yelling as the team fights on to victory. The spirit here runs deeper than that. It consists of a sympathetic word to a team member after a heart-breaking game has been lost, of promoting Dana to the rest of the world even though one may secretly have a particular gripe against it, of being present at away games, of encouraging others to stop out and visit College Hill, of participating in school activities, and of being a good ambassador on or off the campus. I only know that for the friends, experiences, knowledge, and general outlook that I received from this college I am glad I chose it and I would not have missed the chance of receiving what only Dana can give."

The CASC Newsletter makes this analysis of the essays received: "This is a day when the public is inclined to think of college in terms of future business contracts, technical or specialized training, football, fraternities, financial support from corporations, foundations and government. It is interesting to note by contrast, the attitude of students writing these essays . . . Their group message was significant. Appreciation of small college life was expressed strongly under these headings listed in order of frequency with which they were mentioned in separate papers. (1) Religion (including character development, moral purpose, sense of values, etc.) 21; (2) Friendliness (including homelike atmosphere, informality, sense of belonging to a group, etc.) 17; (3) Personal attention (including guidance, counseling, small classes, etc.) 14; (4) Faculty and administration (feeling of respect, admiration and friendship, etc.) 11; (5) Academic standing (including special courses, high performance on tests, unusual curricula, etc.) 11."

Recognition of Miss Ward's splendid tribute to her Alma Mater comes as a fitting epilogue to her career at Dana. Last year she was editor-in-chief of the *Hermes*, a member of the *Danian* staff, active in dramatics, the Fine Arts Club and other significant campus activities. Miss Ward is a member of Immanuel Lutheran Church, Racine, Wisconsin. She has a teaching position in Omaha for the coming school year, and plans to reside in Blair—another indication, we suspect, of her high regard for Dana.

THE LUTHER LEAGUE

John W. Nielsen, Editor

More On Fresno

One of the best attended International Luther League Conventions of the U.E.L.C. assembled in Fresno, California, for the 10th Biennial Convention, June 27-30. A total registration of 350 leaguers, counselors, and pastors from the Wisconsin, Minnesota, Iowa, Nebraska, North Dakota-Montana, West Canada, and Pacific Districts were present !!

The convention formally opened on Thursday evening at Easterby Auditorium when Pastor Chris Justesen of Bethel Lutheran in Fresno spoke on the convention theme: "The Truth Shall Make You Free." Early Friday morning, the hundreds of young people with their pastors and counselors attended a Holy Communion Service in the Chapel of Grace Lutheran Church, our convention hosts.

During the course of Friday's well-regulated schedule, we had opportunity to hear from Dr. Marcus Rieke, Youth Director of the American Lutheran Church; Pastor Paul C. Jonhsen, Missionary to Japan; and several other pastors as they brought Christ-centered messages to seeking youth. The highlight of the day was on Friday evening, when the convention assembled in Roeding Park Bowl in Fresno for a Youth Rally. Dr. Marcus Rieke spoke to us on the LWF theme: "Christ Frees and Christ Unites." The Honorable Luther H. Lincoln, Speaker of the California Assembly, delivered a meditation on "The Truth Shall Make You Free." Miss Donna Petersen, of the San Francisco Opera Company, sang two selections including the beloved Gospel-hymn, "I'd Rather Have Jesus." And at the conclusion of the service, all responded in the singing of "The Lord's Prayer." Many of our young people will forever remember this night as the Spirit of God moved our hearts to a fuller acceptance of the atoning work of our Lord Jesus Christ and a decision to serve Him with all our God-given talents.

On Saturday morning, the convention conducted its devotional meeting and business session beneath the beautiful setting of Sequoia National Park some 50 miles from Fresno. Following the completion of our business, we were led through a park trail by one of the Rangers. Saturday evening, we again assembled in Easterby Auditorium where most of our indoor meetings were held, to partake of the Luther League Banquet. Pastor William Hanson of Norwalk, California, spoke on the "Price of Freedom" under the able leadership of Pastor J. M. Girtz, the evening's toastmaster. At the end of the

banquet, we were brought greetings by our two L. League guests, Gunther Beck of Austria and Hinrich Buss of West Germany.

For Sunday Bible Class and Worship Service, again assembled at the Roeding Park Bowl, being joined by parishioners of the host and neighboring churches in the San Joaquin Valley. Dr. William Larsen, President of Synod brought the concluding message: "Share the Good News." Following the service, Pastor George Robertson, Youth Director, installed the present members of our Executive Luther League Board.

This is only a brief summary of a convention which has brought inspiration, dedication, and insights to greater service in the Kingdom's work to the young people of our Synod. As a convention, we feel deeply grateful to the efforts of our Youth Director, Pastor George Robertson, and our Luther League President, Pastor LeRoy Andersen for making this wonderful program possible to those who were willing to put forth the effort to participate abundantly in this convention. Also, to Pastor George Demant, host pastor, who with his mission congregation five years old literally amazed us with their capacity for work and foresight into making our last International Luther League Convention, the U.E.L.C. the very best!

Now for the business side of our Luther League Convention:

The elected officers and members of our Executive Luther League Board, President — Pastor LeRoy Andersen, Pewaukee, Wisconsin—**unanimous**. Secretary — Miss Carol Cook, 1760 No. Clarkson, Fremont, Nebraska. Treasurer — Mr. David Larsen, RFD 2, Harlan, Iowa. Representatives at Large — Miss Jelayne Carpenter, 506 2nd Ave., Pewaukee, Wis.; Mr. David Hooper, 322 Ave. G., Council Bluffs, Ia.

The following business was transacted at our convention and we encourage every local league to discuss these matters at one of your first post-convention league meetings:

- (1) We are happy to have the two LWF students from Europe with us at our convention.
- (2) The International Luther League shall publish an "open letter" in the Ansgar Lutheran thanking the Synod for assuming the General Budget of the Luther League
- (3) The fiscal year of the Luther League shall correspond with that of Synod's: May 1-April 30.
- (4) The Mission Projects of the Luther League for each of the next two years:

YOUTH OFFICE BULLETIN BOARD

outh weekend, August 23-25

utheran World Federation Assembly, Minneapolis
an to attend Friday evening public event at
p.m. in the Minneapolis Auditorium.

ore than 1,000 youth will attend the plenary ses-
on Saturday morning.

on't miss the huge exhibit of world-wide Luther-
churches. Exhibit covers entire lower floor of
auditorium.

ake part in the Youth Parade through down town
Minneapolis Saturday afternoon.

nal rehearsal for the 5,000 voice Youth Choir
ill be at 5 p.m. in the Stadium.

ree Lutheran College bands will play concert
om 7:30 to 8 p.m.

ishop Hanss Lilje of Hannover, Germany, a great
ader and lover of youth, will speak on the theme,
Christ Makes Youth More Than Free." Antici-
ated attendance, 20,000 persons.

ill you be there? If not, be with us in prayer!

\$1,000.00 — Support of a Missionary in Japan.

It was suggested that this be Pastor Lloyd Neve.

\$1,000.00 — Establishment of a Bible Camp Fund
in Japan (in co-operation with the U.L.C.A.).

\$ 250.00 — Subsidizing of the Japanese Seminary
Student Fund.

\$2,250.00 per year for two years.

) Authorize expenditure of \$1,100.00 from Mis-
sion Fund, already on hand, to complete our part
of LWF Student Exchange.

) A "Certificate of Recognition" shall be given to
outstanding leagues in the U.E.L.C. by our Youth
Office. We understand that more information on
this point will be forthcoming from the Youth
Office through The Ansgar Lutheran to our local
leagues. We may add this at the outset, there
will be no advantage or disadvantage in regard
to the size of the respective leagues. Instead,
this will be an attempt to give recognition where
such is due and also help to point up weaknesses
in local leagues which can be overcome by greater
cooperation and participation on the part of those
concerned.

Reporters:

Pastor Roland H. Hansen

Ellen Larsen

Meet Buri

By Ilean Rohe

May I introduce you to Buri, an African teenager. Buri was born in Nzoboliyo, a village situated about forty-five miles south of Numan. In this village there are two main tribes, Fulani and Batta. Buri is from the Batta tribe. As a young boy he helped his parents with their fishing and farming. At the age of thirteen he started school for the first time. It wasn't long before his teacher discovered a spot of leprosy on his body. After speaking to his parents the teacher arranged for him to receive treatment at the nearest leprosy colony.

At the colony he was able to enter school again and there received four years of schooling. Although Buri had heard of Christ in his own village, it wasn't until his second year at the colony that he found Christ as his own personal Saviour. After instruction, he was baptized, receiving the name Bulus (Paul). During his last year and a half he was given a part-time job at the hospital so that he could earn his own food money.

After his discharge from the leprosy colony Bulus wanted to continue his schooling here in Numan, but they were unable to take him because their quota was already filled. It was then that he offered his services here at the hospital in Numan and was accepted. He received some training in the dispensary and laboratory. Then he became a dresser at the leprosy ward in the morning while continuing to work in the dispensary in the afternoon. After a little over a year here in Numan he was sent to our leprosy colony, which is just a few miles outside of Numan, as a dispensary attendant. Miss Pedersen, the nurse at the colony, finds him an able and willing worker in both the medical and spiritual aspects of the work.

Since childhood, one of his ambitions has been to be a doctor. Many people here think of everyone who works in a hospital or dispensary from a dispensary attendant on up as a doctor so this ambition has been fulfilled in a small degree at least. However, now that he has come this far, he would like to go on with his training, but Nigeria is not as yet a land of opportunity for all. He cannot be a licensed dispenser because he hasn't had six years of school previous to his hospital training, and as I said before there is little or no chance for him to go to school again. Humanly speaking his future doesn't look too good, but on the other hand, as Christians, we know that the future is as bright as the promises of God.

World Lutheran Youth Rally - Minneapolis-August 24

BY THE FIRESIDE

I WILL NOT HURRY

I will not hurry through this day!
Lord, I will listen by the way,
To humming bees and singing birds,
To murmuring trees and friendly words;
And for the moments in between
Seek glimpses of Thy great Unseen.

I will not hurry through this day,
I will take time to think and pray;
I will look up into the sky,
Where fleecy clouds and swallows fly;
And somewhere in the day, maybe
I will catch whispers, Lord, from Thee!

—Author Not Known

A ROYAL GESTURE

There is a little known story of the days when King George VI was in the Royal Navy. His personal messenger was instructed to visit his cabin at certain times every day. He was to knock and enter and, if he found the young Prince engaged, stand at attention and wait.

One day the messenger carried out his instructions and found the Prince on his knees, praying. A little embarrassed, the man stood and waited. After a few minutes the king-to-be rose to his feet, put an arm around the messenger's shoulders and said: "If ever you find me on my knees, remember there is room for you at my side."

—Dewy Morgan

THE FATHER'S HAND

By Mary E. Holmes

When father's hands reach out their strength,
And father's loved voice calls;
The baby takes her first small step:
What matter if she falls? . . .
Her father's hands are there to lift,
Gentle, and strong, and kind:
Boldly she ventures forth, and leaves
Her crawling days behind.

And all through life a Father's voice
Bids men to rise and come;
And a Father's hand reaches down
its strength

To point the pathway home.
But many crawl blindly along life's road,
For they never quite understand
That they cannot walk upright and sure
Without the Father's hand!

—The War Cry

LOVE

By John Oxenham

Love tints the grayest life with rose;
Love kindles fires 'mid winter snows;
Love draws the fallen from his sin;
Love helps the sinner grace to win;
Love lifts the fringes of the night;
Love gifts the eyes of faith with sight;
Love to all loveliness is kin;
Love moulds all life—without—within.
Love is the mightiest power on earth;
Love to eternal hope gives birth.

A SACRED SPOT

God walked in my garden
At the dawn of day,
And sprinkled the flowers
With dew-drops of gray;
Then up rose the sunbeams
And kissed them with light,
And, lo, my old garden,
With jewels was bright.

God walked in my garden
Twixt dusk and the dark,
And joyously sang through
The voice of a lark;
He breathed, so gently
On each tender bloom,
And, lo, the old garden
Was sweet with perfume.

God walked in my garden
When the world was at rest,
And the moon like a crescent,
Hung low in the west;
He smiled at the beauty
Surrounding Him there,
For He knew that my garden
Was a temple of prayer.

—Author Not Known

THE HYMN AND THE GOSPEL SONG

Do you know the difference between a hymn and a gospel song? John Greenfield, the splendid Moravian evangelist, has given a clear definition. Here it is in a nutshell:

"The hymn is addressed to God. The gospel song is addressed to the people. The hymn is for praise, worship, adoration and prayer. The gospel song, directed to the people, is to warn them of the consequences of sin; give the promise of liberty, peace, joy and heaven. Through the hymns we may confess our sin to God, claim his mercy and promises, and pledge our loyalty and faithful service. Through the gospel song we can appeal directly to people to do this same thing."

When we get this definition clearly before us, we can readily understand why we need both the great hymns

of the church and the gospel song. The great successful revivals of the days of Finney, Moody and Sankey, Chapman and Alexander, and the Sunday meetings and even the gospel song. And who can estimate the eternal blessing derived from the great hymns of the church?"

—Gospel Herald

AFTER DINNER SPEECH FORMULA

Take three large breaths.

Compliment the audience.

Outline what you are not going to talk about.

Mention points you will touch later.

Use two familiar quotations.

Mention points you will not have time to cover.

Refer to what you said first.

Tell a funny story.

Compliment the audience.

Compliment the city, state and nation.

Sit down amid tumultuous applause.

—Pipe Dream

BETTER STILL

A meat-packer of Chicago was boasting of the efficiency of his factory. Nothing was wasted that entered its gates, he said. Live pigs were driven in early in the day, and before many hours had passed the pork was turned into sausages, canned. "There's absolutely nothing wasted," he said, "except the squeal and those, of course, we can't use. Recently I learned that the tale was only half told. The man to whom he was bragging was a Canadian lumberman, who, after listening patiently to the boaster, said: "That's pretty good, I must confess; but my line we waste nothing at all. The trees go into our machines exactly as they are felled, and come out eventually as paper. We even use the bark." Then, very sadly the Chicagoan moved away.

—Methodist Recorder

A little boy, caught in mischief, was asked by his mother: "How do you expect to get into heaven?"

He thought a minute, and then said: "Well, I'll just run in and out and in and out and keep slamming the door till they say, 'For goodness sake, come in or stay out.' Then I go in."

WHAT IS PROPPING YOU?

(Continued from Page 1)

it take only one or two for occasions, and five or six for s?

w it is rather obvious to a sen-
e person that most of us go out
the world "armed to the teeth,"
n other words, "well propped."
wear our better clothes, our best
ers. It is the same way when
ders are expected as guests in
little world we call our home.
place is clad in its better clothes
its best manners when company
ming. But, oh, the distress when
any drops in unexpectedly! They
us with our props down. We
n't had time to prop ourselves,
the children, prop the house, or
meal. We are caught with our
down. We are not the glamorous
aculate people we would have
ped ourselves up to be had we
yn guests were arriving. So we
p, and we are embarrassed.

t an amazing thing happens. Our
s are delighted with us! They
discovered that we are human
all, and they find us far more
able as unpropped spontaneous
le—real live people, not fairy-
folk, not gods and goddesses.
next time these people come, we
the props, we never bother to
hem out, for we have discovered
these people really accept and
us as we are.

d so we have unveiled the secret
ps are unnecessary where love
But wherever fear goes walking,
are props innumerable.

t let us explore the secret a little
er. What are you afraid of that
must carry all those heavy props
nd? Think a minute. Are you
y afraid that unless you are prop-
you will not be loved? But does
really matter to the important
e in your life—your mate, your
ren, your few intimate friends?
want you unpropped; they love
as you are.

d when you enter the outside
l, try carrying with you, along
your usual props, a liberal a-
t of love to give away. You are
y to find that the love you give
ates enough love in others
h is in turn reflected back to
that you no longer feel much
of your props. For perfect love
out fear. This simply means
when you are no longer afraid
can throw away your props.

And another surprising thing is that
when we recognize our props as props,
we are not so likely to need them
anymore. Test yourself: ask your-
self, "Am I doing this because it en-
riches an already happy life, or am
I doing it to try to prop an already
shaky life? Can I either do this thing,
or not do it—that is, can I take it, or
leave it, without being completely up-
set? Do I feel inwardly driven to do
this thing?" I am a free unpropped
person if my activities add, as it were,
accessories to the already satisfying
costume of my life. But I am more
slave than free, and shakily propped,
if I spend most of my time making
repairs on my life's costume, mending
and patching and reinforcing instead
of constantly recreating.

Our props are like crutches. We are
grateful that they can help us to stand
erect, at least to hobble through life.
But we do not want to be cripples all
our lives. We want to outgrow as
many of our props as we can. We
will have to keep those we cannot
afford to lose. Perhaps we can give
them up next year, next decade, if
not now. And surely all of our props
can be stacked away in the corner
when we are with a loved mate, a
trusted friend. There is a deep abiding
joy in this—in being able to be just as
we are—ourselves.

"Just as I am—without one prop."
This is the way we stand before God
—stripped—ourselves. For God is love,
and we have seen that props are un-
necessary where love is.

—Gospel Messenger

CHURCH NEWS

(Continued from Page 5)

permitting dancing on their campus-
es.

The clergymen, most of them
from rural parishes, in their stand,
joined a number of Baptist groups

and churches in the state who have
spoken out against college dancing
and urged its discontinuance.

Asserting that Baptist colleges
should have higher social, moral
and spiritual standards than non-
Christian schools, the statement said
"the history, character and fruits
of the dance are such that it has
no place in the life and program of
a Christian institution."

The clergymen contended that
dancing will "furnish effective am-
munition for the hostile guns of
critics and enemies of our Baptist
institutions." They warned that the
practice in Baptist colleges "will
alienate them from the patronage
and support of many Baptist people
and churches."

Some Baptist churches have al-
ready threatened to cut off finan-
cial support to Wake Forest unless
the trustees retracted their dancing
permission.

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THE WASHINGTON OBSERVER

(Continued from Page 6)

no large amount. This is a perfectly natural development due to changes in the law granting coverage to women at the age of 62 and enlarging the number of self-employed. In 1958 income will probably exceed outgo. This will be reversed in 1959 and thereafter as increased rates of payments into the general fund take effect. In shorter words, Social Security is sound, as sound as our government, as sound as our experts and leaders and officials can make it.

THE WAY THE BRITISH DO

Our British cousins are not debating the pros and cons of cigarette smoking—they have pretty much settled matters. At least, such is the case from the official viewpoint.

Following are statements posted by the British Government on the basis of findings of its Medical Research Council.

SMOKING AND HEALTH

It is my duty to warn all cigarette smokers that there is now conclusive evidence that they are running a greater risk of contracting lung cancer than nonsmokers. The risk mounts with the number of cigarettes smoked. Giving up smoking reduces the risk.

Medical Health Officer**TO ALL SMOKERS**

There are now the strongest reasons to believe that smokers—particularly of cigarettes—run a greater risk of lung cancer than nonsmokers. The more cigarettes smoked, the greater the risk.

Not all hands will agree with the assertions on which these warnings are based. But the most of us will agree that the British Government is taking this matter seriously and is leaving no doubt at all as to what it feels the common good demands.

FOR YOU

"This is my body," said Jesus, "which is broken for you" (I Cor. 11:24).

Why did Jesus the Son of God become a man in the stream of

human history? The answer is, "For you."

God in His very nature seemed so far away from the homeless and the friendless. So He came to earth and could say out of a lonely heart, "The birds have nests and the foxes have holes, but the Son of man hath not where to lay his head."

Man knows temptations which shake the very core of his being. How could God understand? Jesus became a man and "was tempted in all points like as we are, yet without sin."

How could God know what it is to experience disappointment, heartache, sorrow even unto death? So Jesus became "a man of sorrows and acquainted with grief."

If Jesus were but an example, however, He would have been a failure. An example is a heart-breaking thing if we have no power to emulate it. So Jesus did more.

He became our strength and deemer. He paid the price of in His death on the cross: the Son of God dying for man.

But all of this is meaningless except for the words of Jesus, "you." We may have money in bank, but if we do not claim it is not for us. The doors of homes may be open to us, but we do not enter, they are not ours. The riches of heaven's grace available through Christ, but will not be ours if we do not accept them.

Jesus' dying means so little until my hungry heart cries out: Him:

"Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side flow
Be of sin the double cure,
Save from wrath and make pure."

IS CONSCIENCE A SAFE GUIDE?**By A. N. Bost**

A story is told of a witness before the grand jury who admitted on cross-examination that he had received a certain sum of money to vote for one candidate and had also received a similar amount to vote for his opponent. When asked, "How then did you vote?" he replied, "I voted according to my conscience."

There is much misunderstanding as to the value and purpose of conscience. The Bible, secular history and a person's own experience testify to its reality. Men everywhere recognize that there is an Unseen Power in the universe, and that there are obligations to that power. We are moral beings, under moral laws enacted by a Moral Governor. The result of this recognition is the adoption of standards of right and wrong, which standards are dependent upon how men interpret duty.

In giving his testimony before Felix, Paul included this statement, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Let us look at a definition of this word conscience. "Conscience is that faculty of the soul which judges between right and wrong according to the beliefs of the individual person."

Conscience itself is not an authoritative standard, but is governed entirely by the accepted standards of each individual. It bears witness that we are responsible for wrong desires, words and deeds. It sees the difference between accepted and standards. It acts with the conscience of a witness and with the condemnation of a judge. Also it commends a man when his thoughts, words or actions are in harmony with his belief.

Conscience was given to man to monitor his attitude toward God and toward his fellow men, but because of sin it has become a faulty guide. It still has a function to perform when it is enlightened person through the acceptance of the will of God as revealed in His Word, it can act as a valuable aid in helping guide man aright.

The psalmist said, "Thy Word I hid in mine heart, that I might not sin against thee" (Psa. 119:11); John writes, "These things write unto you, that ye sin not" (I John 2:1). These Scriptures and many others indicate the necessity and value of hearing and receiving God's truth, the acceptance of which becomes the foundation of right belief. Religion is not in itself a sufficient guide. When a man accepts the

d's truth, the reaction of his
ence is different from what it
efore.

Bible reveals several kinds of
ence. Judas had a seared con-
e, with false principles burned
t. Saul of Tarsus had a mis-
l conscience, supposing that he
oing God a service by persecut-
Christians. Pilate had a weak
ence; knowing that Christ was
ent, he gave sentence against
in order to please the Jews.
m had an accommodating con-
e, trying to remain in favour
God while he attempted to
Israel for a price. Gehazi had
eming conscience, attempting to
his master, Elisha, while slyly
ng treasures from Naaman the
a for himself. Jacob had an elastic
ence, deceiving his old father
while seeking from him the
ng of the first-born. Jonah had
conscience, sleeping in the midst
nger, when in direct disobedience
d booked a long voyage in the
te direction from Nineveh.

warped conscience of the natur-
n should be brought into line
gh the complete acceptance of
Word of God as the infallible
ard of right and wrong. To know
Word we must read it. We can-
remember all we read and hear

so we must read it and reread it.
What God says must be constantly ac-
knowledgeed as authoritative. The basis
for judgment in the Great Day will
not be whether or not we have lived
up to the dictates of our conscience,
but rather, whether or not we have
received the testimony of God's Word
and have lived thereby. Jesus said,
"The word that I have spoken, the
same shall judge him in the last day"
(John 12:48).

Condensed from

"The Alliance Weekly"

PRAY MORE

The great answer to prayer is the
power to pray more. We have not
so much to think whether prayers
are answered as whether prayer an-
swers. In a certain sense our Lord's
prayer was not answered, but how
His prayer answered! The cup was
not taken from Him, but with what
magnificent courage He drank the cup.
The answer to prayer is the power to
pray more, the answer to prayer is
that it answers, that it begets in the
soul greater courage.

—Father Andrew in
"In The Silence"

NEBRASKA DISTRICT

The 53rd Annual Convention of the Ne-
braska District will be held in Our Sav-
iour's Lutheran Church, Lincoln, Nebraska,
September 12-15, 1957. Lodging and break-
fast will be furnished free to those who reg-
ister in advance. Please send your request
and reservation direct to Our Saviour's Lu-
theran Church, 1200 South 40th Street, Lin-
coln, Nebraska. All Congregations of the
District are requested to send delegates
and all pastors of the District are asked to
attend.

The District Topic is: THE CHURCH IN
RELATION TO RACIAL MINORITY
GROUPS. This topic will be introduced by
Pastor Alf Kraabel from the N.L.C. office
in Chicago. The Congregation topic is:
THE RELATIONSHIP OF FAITH TO
WORKS. This topic will be introduced by
Pastor Ben Engskow, Ruskin, Nebraska.

M. G. Christensen, President
A. L. Madsen, Secretary

Our Saviour's Lutheran Church, Lincoln,
Nebraska, hereby cordially extends its invi-
tation to all pastors and congregations of
the Nebraska District to attend the 53rd
Annual Convention to be held in Lincoln,
September, 12-15, 1957. Pastors, delegates,
and guests will be housed in the homes of
the parish where they will also receive free
breakfast. Other meals will be served at
the church, with the exception of the
W.M.S. and Churchmen's Banquet.

All registrations should be sent directly
to Our Saviour's Lutheran Church, 1200
South 40th Street, Lincoln, Nebraska, not
later than September 5th. Please state how
many are in your party, when you will ar-
rive and whether or not you have trans-
portation.

Since this is the seventy-fifth anniversary
of our congregation we would consider it an
honor to be able to entertain many from
each congregation during this convention.

Dr. Duane Hunt, President.
James W. Olsen, Pastor

ical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
a-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

usly acknowledged (July 27, 1957)

	Fiscal Year	Calendar Year	Calendar Year
	TOTAL Synodical*	Extra- Synodical**	Lutheran World Action
rk, Calif., Trinity Luth. Church—General	611.60	542.60	69.00
Francisco, Calif., Ansgar Luth. Church in loving memory of Mrs. Ellen M. Smith—Pension	10.00	10.00	
Id, Ia., Mission offerings from the Okoboji Luth. Jr. Bible Camps (Ja.) 42.38; (Su.) \$42.38	127.16	127.16	
nd (So.) \$42.40	300.00	300.00	
Nebr., First Luth. Church—General Fund			
on, Ia., Ebenezer Church in memory of Mrs. Kenneth Christensen from Rev. Kenneth			
Petersen Family, Shelby, Ia., \$2.50 and Rev. Robert P. Hansen Family, Farmington,	5.00		5.00
nn., \$2.50	25.00	So. 25.00	
s City, Kan., Westwood Luth. S. S.			
inger, Ia., St. Paul Luth. Church, Foreign Mission in memory of Mr. Kelting \$28; Sudan	76.00	76.00	
ission in memory of Mrs. Jens Jensen, \$13 and So. Amer. Mission from Circle 4 \$35	12.95	12.95	
er, Ia., Bethany Luth. Ladies Aid—Home Mission	50.00	50.00	
ington, Wis., St. Peter's Luth. Church—General Fund	100.00	100.00	
oldt, Ia., Trinity Luth. Church—General Fund	18.00	(F) 18.00	
ngton Island, Wis., Trinity Luth. S. S.	27.45	Ja. 27.45	
rog, Nebr., Dannebrog Luth. Church	1.00	Su. 1.00	
on, Nebr., Bethany Luth. Church from Mr. Henry Becker	100.00	100.00	
ake City, Utah, Tabor Luth. Church—General			
TOTAL	77279.62	18371.98	*40356.28 18551.36

ed with thanks.

July 31, 1957, Blair, Nebraska.

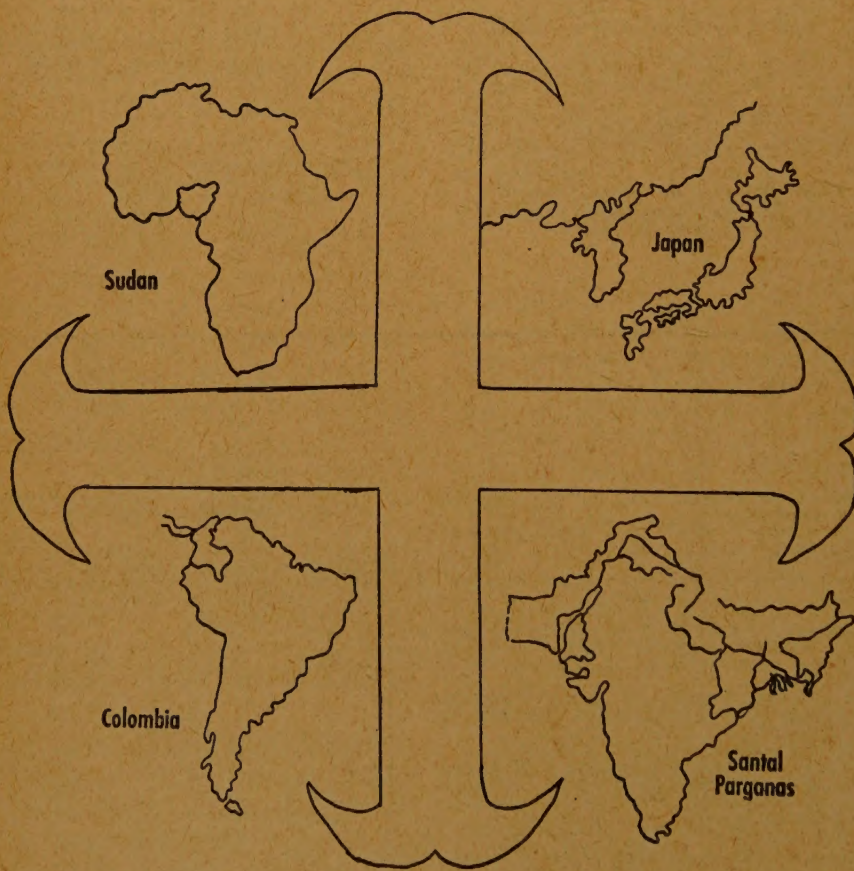
P. V. Hansen, Treasurer.

* Divided as follows:

Foreign Mission	\$ 7,269.72
So. America (1957 quota \$16,480)	8,579.01
Japan (1957 quota \$23,780)	8,455.62
Santal (1957 quota \$8,000)	4,322.18
Sudan (1957 quota \$17,000)	11,029.75
Jewish	483.33
China	216.67
Total	\$40,356.28

LWA 1957 Quota \$47,093

The Word Goes Forth



Missions of the
United Evangelical Lutheran Church

THE WORD GOES FORTH

A summary of the
United Evangelical
Lutheran Church
Missions

Edited by
Ninna Engskow



Prepared for
Board of Foreign Missions
and
Women's Missionary
Society

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